1. Who remembers Jellinek?

In 1982, Mark Keller, editor of the Journal of Studies on Alcohol, wrote an article with the title "I remember Jellinek." In 2015, 125 years after Elvin Morton Jellinek was born, a better question to ask would be if and how the world remembers Jellinek, or “Bunky,” as he preferred to be called. It is quite probable that not too many are still with us who met him in person, however, his legacy prevails, despite fading memories.

In remembrance of Jellinek, the first questions should be, as suggested by Thelma Pierce Anderson, Jellinek’s ex-wife,

Which Jellinek are we talking about? Bunky, the man? Bunky, the scientist? Bunky, the humanitarian? Bunky, the screwball? Bunky, the kind? the ruthless? the genius?

(Anderson to Keller, August 22, 1984)
This special issue of the Center of Alcohol Studies Information Services Newsletter aims to present Jellinek’s colorful personality through his own words, deeds, and scholarship, coupled with thoughts and opinions from some leaders of the field. Our goal is to show that Jellinek was everything but the average researcher. Letters, memories, and articles (by him and about him) outline a controversial scholar. He might have been scorned by many and idolized by others, but no one could just ignore him and what he did, whether as a charming gambler in Hungary or an alcohol scientist in the United States.

E. M. Jellinek was a key figure in the emergence of “a new scientific approach to alcohol” in post-Repeal America. He, more than others, saw “the big picture” regarding what was necessary to establish a beachhead for mainstream science’s cultural “ownership” of the nation’s alcohol-related concerns in the post-Repeal period. (Roizen, 2014, p. 78)

Perhaps Jellinek’s most enduring contribution to the field of alcohol studies is his idea of “phases” of the alcohol addict, exemplified by his famous doodle, later tweaked by Dr. Max Glatt to include a recovery element, but still popularly referred to as the “Jellinek Curve.” This curve has been modified and applied to all sorts of addiction disorders over the years, and is still highly cited to this day.

His wide-ranging appeal to audiences of all sorts was also remarkable. For the scholars, he was one of the first editors of the pioneering Quarterly Journal of Studies on Alcohol (QJSA), still being published at the Center under the title Journal of Studies on Alcohol and Drugs (JSAD). He also appealed to the layperson, highlighted below by the short animated feature “To Your Health” (starring his cartoon likeness), and the publication “Alcohol, Cats and People,” describing experiments with alcohol on cats and featuring amusing illustrations. And finally, spanning both popular and scholarly audiences is perhaps his most comprehensive work, the book The Disease Concept of Alcoholism, published in 1960, which, combined with his other work, has left an impact exemplified by the fact that alcoholism is occasionally referred to as “Jellinek’s Disease.”

Highlighting Jellinek’s work at the 2014th SALIS conference
As its first director, he developed the idea and curriculum for the Summer School of Alcohol Studies, which still holds annual sessions at Rutgers University. His appeal to librarians and information specialists may be best represented by his work on the Classified Abstract Archive of the Alcohol Literature (CAAAL) collection, an organizational system for all of the alcohol literature available at the time. And finally, his legend lives on via the periodically-granted “Jellinek Memorial Award”, in which the Canadian-based Jellinek Memorial Fund recognizes scholarly contributions to the alcohol field.

The five pillars of alcohol studies

We at the CAS library like to think of Jellinek as a 21st-century sort of scholar. The original multidisciplinary nature of the Center reflects Jellinek’s global thinking and big-picture approach, which includes research, therapy, publication, education, and special services as listed on this hand-crafted poster above from our library collection and popularized in print. The Center was the first to depoliticize the alcohol question, and Jellinek was instrumental in approaching it from a scientific perspective. In addition, by establishing the prototype of modern-day alcohol education and training institutions, the Summer School of Alcohol Studies, Jellinek managed to bring all interested parties under one umbrella, including temperance workers, the clergy, military and health professionals, educational and research-oriented participants, and representatives of the alcohol industry. Jellinek launched the first Yale Plan Clinic as a treatment facility oriented towards addicts. Documenting and disseminating alcohol information were also in the focus of the Center’s early activities. The Center’s model was so effective that new institutions followed the model established at Yale. The Rutgers Center of Alcohol Studies still operates under the same principles.

Indeed, E. M. Jellinek was a man of mysterious origins. Nonetheless, his influence on the field remains strong, particularly within the AA community, which embraced the disease concept and transformed the lives of many because of it. Likewise, the scientific community received a beacon to guide itself through the early days laying the groundwork for many of today’s theories of addictive disorders. Mystery man or pioneer – either way, the field will always remain indebted to his forward thinking.

—Dr. Robert Pandina (2015)
Director of the Rutgers Center of Alcohol Studies
Recent research at the CAS library focused on his pre-alcohol studies years to understand Jellinek the scholar. Jellinek was born of a Hungarian father and American mother in 1890 in New York City. He moved to Hungary along with his family when he was only five years old and lived there until he was 30, mysteriously disappearing in the period labeled as “Time Abroad” between 1920 and 1930. Previously, the highlighted pre-alcohol studies years were difficult to research due to a scarcity of information as well as language barriers.

We seized a unique opportunity, with a native Hungarian librarian, who could do much of the research in both countries. The pre-alcohol years also include almost a decade in a mental health facility in which Jellinek worked as a biostatistician. During our research process, we discovered that we were also sitting on a historical collection of Jellinek’s contributions to alcohol science, much of which had not been touched or documented since 1967.

The research included the startling discovery that E. M. Jellinek had two bibliographies, one compiled in 1966 by former CAS librarians and presented as a souvenir at a Jellinek memorial conference in Santiago, Chile (Bibliography..., 1966). A modified version was published in 1970 and edited by Robert Popham, a colleague of Jellinek’s, in the conference proceedings of the event (Popham, 1970). Both lists started in 1940, when Jellinek was already 50 years old, and are thus inadequate, not only in terms of numbers, but also in terms of accuracy.

The two bibliographies were incomplete and the records themselves were also incomplete. We found inconsistencies between the two and within each. As we checked each record against the corresponding full–text items, we discovered mistakes and other inaccuracies. The end result is a new, more complete Jellinek bibliography; our modest contribution to the Jellinek literature, intended to provide scholars with a more accurate account of his scholarship (A comprehensive..., 2015).

When I was a graduate student in the late sixties, my introduction to alcohol studies was the joy of reading Jellinek’s The Disease Concept of Alcoholism. We now know that his life, his published works, and his achievements are the stuff of legend. Jellinek’s erudition, humanism, critical thinking, international outlook, eclecticism, ability to synthesize, and his many other qualities have been an inspiration to me and to many others in the emerging field that he helped to create. He was the Renaissance Man who brought alcohol studies out of the Dark Ages.

—Dr. Thomas Babor (2015), Editor-in-Chief of JSAD, recipient of the Jellinek Memorial Award in 2005
As part of our research, we reached out to several substance abuse librarians in North America, Europe, and Australia from the Substance Abuse Librarians and Information Specialists (SALIS). In tracking down Jellinek’s pre-alcohol publications, we faced the challenge of investigating the first 50 years from a biographical point of view, more than anyone else had done before. We have the enormous benefit of working with alcohol historian Ron Roizen by inviting him to be our resident expert. We shared the preliminary findings at the 36th annual conference of the Substance Abuse Librarians and Information Specialists a year ago, and published our panel, comprising seven articles, in the inaugural issue of the open access journal Substance Abuse Library and Information Studies.

With all the myths and legends related to his life, Jellinek belongs to the list of the most controversial figures in the history of science, and “The Disease Concept of Alcoholism remains one of the most frequently cited and least read books in the alcoholism field” (White, 1998, p. 215). The following collection aims to illustrate Jellinek’s unique personality and character through his own texts and what others said about him, with the latter just as important as the former.

When one discovers a new angle, it should be borne in mind that “[...] His own writings were often more cautious in tone than the absolute interpretations put upon them by those who read him carelessly, or who wanted to make him the high priest of the disease definition of what counts as the problem with alcohol” (Edwards, 2000, p. 98).

Jellinek’s situation and talent for selling science’s future prospects to American society may well provide the deepest link – and perhaps subtlest, too – between his alcohol-related activities at Yale and his much earlier preoccupation as a rogue currency trader in post-WWI Budapest. Both enterprises, of course, involved the prospect and hope of great gain; both involved, I’m sure, deft salesmanship; and both also traded on the dramatic aspects of their respective historical situations.

–Dr. Ron Roizen (2015), alcohol historian

References


–Judit H. Ward, William Bejarano

Being a graduate student at Rutgers when the Center moved from Yale was an exciting time. Though Jellinek died in 1963, his ideas and legacy were very much alive and shaped the Center’s goals at that time. His broad vision of the world, his belief in the multidisciplinary approach, and his use of scientific analysis were important principles that were instilled in those of us who were new to the alcohol field. Jellinek developed the model for alcohol education which brought diverse people (e.g., clergy, educators, physicians, etc.) to the School. For that, I’m eternally grateful, as the atmosphere created was electric and spirited. The model gave us the chance to learn from each other in significant ways.

–Dr. Gail Milgram (2015), Director of the Rutgers Summer School of Alcohol Studies (1980–2011)
2. E. M. Jellinek: Highlights

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
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<tbody>
<tr>
<td>1890</td>
<td>Born August 15th in New York, NY</td>
</tr>
<tr>
<td>1908</td>
<td>Studies biostatistics and physiology at the University of Berlin*</td>
</tr>
<tr>
<td>1911</td>
<td>Studies philosophy, philology, anthropology, and theology at the University of Grenoble; studies languages, linguistics, and cultural history at University of Leipzig*</td>
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<tr>
<td>1917</td>
<td>Publishes his first book, <em>The shoe of shoes</em>, in Hungarian</td>
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<tr>
<td>1920</td>
<td>Leaves Hungary due to his involvement in extralegal currency exchange</td>
</tr>
<tr>
<td>1927</td>
<td>Works in plant research in Sierra Leone*</td>
</tr>
<tr>
<td>1925</td>
<td>Works as biometrician for United Fruit Co. in Honduras*</td>
</tr>
<tr>
<td>1928</td>
<td>Publishes studies on bananas under the alias A. N. Hartman</td>
</tr>
<tr>
<td>1931</td>
<td>Works as chief biometrician studying neuroendocrine research for Worcester State Hospital in Massachusetts</td>
</tr>
<tr>
<td>1939</td>
<td>Commissioned to conduct a study of scientific literature on the effect of alcohol on the individual for the Research Council on Problems of Alcohol, sponsored by the Carnegie Corporation</td>
</tr>
<tr>
<td>1941</td>
<td>Begins alcohol research at Yale Laboratory of Applied Physiology as Associate Professor of Applied Physiology</td>
</tr>
<tr>
<td>1941</td>
<td>Elected to the board of editors of the <em>Quarterly Journal of Studies on Alcohol</em></td>
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<tr>
<td>1942</td>
<td>Appointed managing/associate editor of the <em>Quarterly Journal of Studies on Alcohol</em>; publishes Alcohol addiction and chronic alcoholism; edits The effect of alcohol on the individual; Writes Alcohol explored with Dr. H.W. Haggard</td>
</tr>
<tr>
<td>1943</td>
<td>Begins as director of the Section of Studies on Alcohol (later named Center of Alcohol Studies) and Yale Summer School of Alcohol Studies</td>
</tr>
<tr>
<td>1944</td>
<td>Establishes the Yale Plan Clinics; launches the National Committee for Education on Alcoholism (now the National Council on Alcoholism and Drug Dependence) with Marty Mann</td>
</tr>
<tr>
<td>1946</td>
<td>Publishes on placebo effect</td>
</tr>
<tr>
<td>1948</td>
<td>Establishes the Yale Institute of Alcohol Studies in the Southwest at Texas Christian University.</td>
</tr>
<tr>
<td>1950</td>
<td>Retires as director; retires as professor</td>
</tr>
<tr>
<td>1951</td>
<td>Serves as a consultant on alcoholism for the World Health Organization in Geneva, Switzerland; develops a formula estimating the rate of alcoholism</td>
</tr>
<tr>
<td>1952</td>
<td>Publishes <em>The phases of alcohol addiction</em>.</td>
</tr>
<tr>
<td>1955</td>
<td>Retires from WHO; begins as secretary general of the International Institute for Research on Problems of Alcohol</td>
</tr>
<tr>
<td>1957</td>
<td>Begins a worldwide survey of the progress being made in alcoholism control, under the auspices of the Christopher D. Smithers Foundation</td>
</tr>
<tr>
<td>1959</td>
<td>Works as a consultant for the Alcoholism Foundation of Alberta</td>
</tr>
<tr>
<td>1960</td>
<td>Publishes <em>The Disease Concept of Alcoholism</em>; acts as consultant for the Alcoholism Research Foundation of Ontario in Toronto and with medical students at University of Alberta in Edmonton</td>
</tr>
<tr>
<td>1961</td>
<td>Takes a position at the Cooperative Commission on the Study of Alcoholism at Stanford University, funded by the National Institute on Mental Health</td>
</tr>
<tr>
<td>1963</td>
<td>Dies October 22 in Palo Alto, CA while working on the Encyclopedia of Problems of Alcohol (nicknamed “Project X”)</td>
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</table>

*To be verified

See in this newsletter (pages to read more)

The scientific community received a beacon to guide itself through the early days (p. 3).
Recent research at the CAS library focused on his pre-alcohol studies years to understand Jellinek the scholar (p. 4).
His own writings were often more cautious in tone than the absolute interpretations put upon them by those who read him carelessly (p. 5).
He was the Renaissance Man who brought alcohol studies out of the Dark Ages (p. 5).
The family’s cultural and educational background and the creative atmosphere of the era at the turn of the century had a great impact on the early life of Jellinek (p. 7).
Jellinek’s high school report card from 1908 shows that he studied religion, Latin, Greek, and German (p. 8).
Jellinek, talented in many languages, takes great pleasure in mocking English orthography (p. 9).
The Biometric Bulletin was founded by Jellinek in 1936, and ran for four issues (p. 9).
Reading and reflecting on the classics was one of Jellinek’s lifelong intellectual preoccupations (p. 10).
Jellinek, or “Bunky,” entertains himself throughout this biographical dictionary cum gossip column by retelling classical legend in contemporary language. Aphrodite is a “beautiful doll,” while Athena lacked “sex appeal” (p. 11).
Jellinek’s field of expertise shows up in a couple of these creative anachronisms (p. 12).
One wishes to distort the footprints, or hide them, not only from the enemy, but from demons too (p. 15).
[...] through virtually all of them there moves the shadowy figure of a man who has never been interviewed by the British Journal of Addiction (p. 17).
I began to get a feeling that this man came very close to what I would call genius (p. 17).
Thelma’s correspondence with Mark Keller in particular proved to be invaluable in understanding some of the difficulties (p. 19).
An unorthodox 4x5-inch ex libris marked with the initials E.M.J. features a perplexed ape contemplating a human skull while sitting on a book entitled “Darwin.” (p. 20).
Thelma Ada Pierce was Jellinek’s ex-wife. They married October 18, 1935 in Keene, NH. He was 45 years old and she was 24 years old. Their daughter, Ruth Surry was born on June 29, 1936. They divorced on March 2, 1946. (p. 20).
As recently as the 1990s, Hungarian addiction researchers denied E. M. Jellinek’s Hungarian roots (p. 22).
[…] the first Bunky was created in plaster and painted to resemble bronze (p. 23).
[…] I was to try to keep Jellinek on an even keel (p. 24).
The *Jellinek Quarterly* (1994-1998) was a news bulletin of the Jellinek Institute and the Amsterdam Institute for Addiction Research (p. 25).
[…] there is a recovery/treatment facility under the auspices of the Jellinek Society in Edmonton (p. 27).
3. The world according to Jellinek

A. From the CAS Archives: To the Jellinek mystery: Correspondence between Mark Keller and Thelma Pierce Anderson (1963-1990): Part 3

This is the third part of a series featuring a great treasure of the Center of Alcohol Studies Archives: the correspondence between Mark Keller and Thelma Pierce Anderson, one of Jellinek’s former wives. Part 1 was published in the March 2014 issue of the CAS Information Services Newsletter (pages 6-7). Part 2 is available in the February 2015 issue (pages 1-4). The correspondence between Thelma and Keller is a great resource to find out more about Jellinek, the person. The last part of the series highlights Jellinek’s many talents as discussed in these letters.

The subject of writing Jellinek’s biography came up in the first round of letters in the 1960s, immediately after Jellinek’s death. It was picked up again in the letters dated 1984. Although Thelma can be considered one of the rare people who could understand Bunky at many levels, she expresses her doubts about the project and her ability to complete it. Her words reflect on the complexities of Jellinek’s character.

I am not sure what should be the focus of the book, I THINK it should try to demonstrate the complex character of the man; should reveal, but not emphasize, some of the warts; should give enough inking of his personal suffering and resultant empathy with sufferers to make credible his interest and involvement with a challenging field; should show a man who loved a challenge and who knew the satisfaction of winning against odds; should show a man who could fail and rise above failure; should, by anecdote, demonstrate his pride in accomplishment and in the receipt of honors; should include his playfulness and sense of humor; and should, by glimpses and innuendo demonstrate his fantastic versatility.

(Anderson to Keller, August 22, 1984)

A person of many talents, Jellinek was described as a great actor, singer, and even a female impersonator in the infamous book *Conmen, vagabonds* by László Frank (Frank, 1957). Thelma sheds some light on the family heritage of acting and singing:

His father was Erwin Marcel Jellinek who, at that time was an actor whose "Hamlet" had been proclaimed in Europe.

(Anderson to Keller, April 16, 1988)

We already referred to his mother, Marcella Lindh, the soprano, famous in the United States and Europe too.

Bunky’s mother was a friend not only of Verdi but of John Philip Sousa with whom she did a tour.

(Anderson to Keller, April 16, 1988)

A recording in Budapest, 1899

Fred Gaisberg – piano, Theodore Birnbaum, Marcella Lindh, Sinkler Darby

The family’s cultural and educational background and the creative atmosphere of the era at the turn of the century had a great impact on the early life of Jellinek, as suggested by Thelma.
Additionally, Thelma also confirms Jellinek’s long-lasting interest in psychoanalysis.

Bunky was, as you no doubt know, analyzed by Ferenczi and he never lost his interest in psychoanalysis. I believe that he once met Sigmund Freud, though he did not know Freud well.

(Anderson to Keller, December 2, 1963)

Jellinek is described in Sándor Ferenczi’s letters to Freud as a

[...] very nice young Hungarian ethnologist, Jellinek (a millionaire and also an obsessional neurotic patient of mine, who will soon get his doctorate) [...].

(Freud, 1993: Letter 683)

A recent finding in the correspondence is the following playful poem, a Bunky verse, related to this subject (without a date).

Hypnosis

Now you’re sixteen, now you’re five
Now you’re dead, now alive,
You’re a widow, you’re a virgin,
You’re a pumpkin, you’re a sturgeon,
You’re a pan and you’re a pot
You’re a damn fool, are you not?

By E. M. Jellinek

The poem proves not only his talent and playfulness, but also his strong ties to Hungarian folk art and poetry. Hungarian folk songs feature eight-syllable lines, cut into two sections, and ending in rhymed couplets (five – alive: pot – not). Downward trending stresses also characterize Hungarian folk songs. Jellinek is playing with the same rhyme scheme, a simple but powerful pattern in the following “Bunky verse” (to borrow Thelma’s phrase).

It has been questioned, time to time.
What constitutes a seamless rhyme.
A rhymeless seam is also quaint.
But Esquimos believe it ain’t.

By E. M. Jellinek

Praised for his broad interests as an alcohol researcher, Jellinek’s education and early scholarship shows deep roots in the humanities. As Thelma recalls:

Bunky was at one time most interested in philology. He did some outstanding work in the field as a very young man, possibly at Berlin, and thought seriously of becoming a philologist. At another period, also as a young man, he was most interested in comparative religion.

(Anderson to Keller, December 2, 1963)

Jellinek’s high school report card from 1908 shows that he studied religion, Latin, Greek, and German and received good grades in both the first and second semesters (Grade of 1 being the best, spelled out as “jeles”).

Report card of “Jellinek Morton,” high school student: 1st semester grades in the left column, final grades in the right. The document also claims that he was homeschooled by private tutors.

Image courtesy of Budapest Archives.
Two new texts were also recently discovered in the Keller Collection, proving Jellinek’s education and outstanding talent—“two very witty (and erudite) essays, better, in my opinion, than the nonsense verse” (Keller to Anderson, 1988, May 20). Keller collected them from Vera Efron, QSA Associate Editor, CAAAL indexer, and a talented artist (her sketches of Jellinek in this issue serve as illustrations). The first is a rendition of the Greek mythology, a Jellinekian description of Greek Gods and Goddesses (see excerpts later in this issue). The second is on the evolution of English spelling. Both are authored by Bunky and dated 1956.

**THE EVOLUTION OF ENGLISH SPELLING**

*By Bunky*

The ancient Danes were a lusty, rough and cussed people. Their cussedness bordered upon perversion of the mind. They delighted in spelling their words so that no outsider should be able to guess what the pronunciation would be.

When the Danes invaded England, they found there a straight-spelling, guileless Anglo-Saxon people, so guileless, indeed, that they would have spelt it: guyless.

The Danes always beat the English at scrabble, because whenever a guileless Angle and/or Saxon put a word on the scrabble board, the Danes would cry “hix” and nullify the Englishmen’s scores on the grounds of bad spelling. […]

In contrast to the Danes who took a fiendish pride in spelling, the Normans simply did not know how to spell, and just guessed at it. Insecure as they were in this matter, they sought safety in their adding a few more letters to each word than seemed absolutely necessary. Much rugged individualism went into Norman spelling and, in the end, the ones who added the greatest number of supernumerary letters to a word prevailed. The classic example of this trend is the name Cholmondeley of whose 12 letters only 6 are pronounced, and these rather indistinctly. […]

Spelling does not stagnate, but is in constant flux. Much of the fluxing comes from the U.S.A. At first, the Youessayers wanted to outdo the Britishers in the mystic discrepancies between the written and the spoken work. The most influential snobs of the U.S.A. wished to introduce the pronunciation Niffles for Niagara Falls, but met with the resistance of the Honeymooners Union.

Jellinek’s article in the *Biometric Bulletin*

Jellinek, talented in many languages, takes great pleasure in mocking English orthography, especially the letter–to–sound correspondences, from the perspective of a native speaker of Hungarian, a language with highly consistent correspondences between the written symbols and significant spoken sounds.

Thelma’s letters also brought into attention one more interesting tidbit about Jellinek as a scientist, who demonstrated such a marked interest in disseminating research. As early as 1936, Jellinek had journal publishing experience prior to becoming involved with the *Quarterly Journal of Studies on Alcohol*. Here is how Thelma refers to Jellinek’s attempt to run a scholarly journal.

[…] he started a publication called, I believe, the BIOMETRIC QUARTERLY. It was varityped by one Michaelena Cecelia Kaseta (of course Bunky loved that wonderful resounding name) and lived through possibly three issues. (Anderson to Keller, December 2, 1963)

The actual name of the journal is *Biometric Bulletin*. It was founded by Jellinek in 1936, and ran for four issues during Jellinek’s years at the Worcester State Hospital. The Biometric Society launched a scholarly journal of its own with a similar title, *Biometrics Bulletin*, in 1945. The editor, Chester Bliss, who was instrumental in forming the Biometric Society, acquired the journal title from Jellinek for one dollar (Fertig, 1984). Jellinek, already the editor of QJSA by this time, supported this publication by contributing an article of his own in 1946.
Jellinek’s education in the classics remains observable in his later works related to alcohol studies. His annotations to some “firsts” in the alcohol literature were published along with the original texts in QJSA, and later in a bound volume entitled Classics of the Alcohol Literature, including the following articles:

- Immanuel Kant on drinking
- Erasmus Darwin on the physiology of alcohol
- Old Russian church views on inebriety
- Magnus Huss' alcoholismus chronicus
- The observations of the Elizabethan writer Thomas Nash on drunkenness
- A specimen of the sixteenth century German drink literature: Obsopoeus' Art of Drinking
- The ocean cruise of the Viennese: German poem of the thirteenth century
- Montaigne’s essay on drunkenness


Jellinek's address. Recording of an A. A. Meeting, October, 29, 1957 [s. l.].


—Judit H. Ward
B. Bunky’s Pantheon

The study of alcoholism does not just reward but practically demands an interdisciplinary approach, a capacity to navigate and synthesize medical science, psychology, sociology, and more. In this way we might say it takes after its father: E. M. Jellinek, a polyglot and polymath who delighted in jumping between registers of meaning—a fascination apparent in not just his scholarly work but also his private amusements. A recently uncovered typewritten and hand-corrected short document, titled “Who Was Who in Greek Mythology,” shows off his classical learning, linguistic dexterity, and inventive sense of humor, and offers some fascinating traces of his academic pursuits and personal life.

Jellinek, or “Bunky,” entertains himself throughout this biographical dictionary cum gossip column by retelling classical legends in contemporary language. Aphrodite is a “beautiful doll,” while Athena lacked “sex appeal”; Hermes had “a terrific racket” as god of commerce and of thieves, while Zeus was “chief of all the Olympic bigshots.” He has fun modernizing myth: Chiron founded a “prep school” for heroes; the Argonauts and their descendants form a snobbish “Mayflower Society”-esque club; Orpheus becomes an ancient Elvis, “first of the crooners,” and is “torn to pieces by Thracian teenagers” caught up “in a wild scramble for autographs.” Jellinek seems to enjoy wordplay above all. In his neoclassical neologisms Medea becomes “Jason’s argonautic mistress,” while Poseidon is “tridentified as a sea god.” In a memorable flourish of tautology, Hera is described as “a handsome dame of Junoesque stature.” This philological fun extends to some inventive false etymologies. Helios, Jellinek writes with mock authority, “was probably of Basque origin, as Haliaia, the name of his chief festival, seems to be the Greek mispronunciation of the Basque jai alai.” The apex of this humor is probably the entry for the pastoral deity Pan, who “used to be a god (son of Hermes) but, because of his vulgar

WHO WAS WHO IN GREEK MYTHOLOGY
By Bunky

APHRODITE was a beautiful doll who growed it from sea foam. She was married to Hephaestus and/or Ares; unmarried to Adonis, Hermes, several other gods, half-gods and quarterbacks.

Not satisfied with her own love affairs, she meddled with those of others. Her chef-d’oeuvre in meddling was the entanglement between Helen and Paris which got the Greeks and Trojans into a terrible muddle. The Greeks forgave her, because the Trojan war furnished Homer with swell material for two epics which, after 2800 years, are still on the best-seller list, in spite of pain-in-the-neck translations. […]

ARTEMIS was a typical out-of-doors girl, a good-looker, but boring and frigid. Zeus appointed her goddess of the hunt. She was a phenomenal long-distance runner, as well as a permanent virgin.

ATHENA sprung from Zeus’ head, after Hephaestus performed a caesarian on it.

She always wore full armour and flannel underwear and she was too darned intellectual. These facts account for her lack of sex appeal. She remained a spinster.

Athena had a weak spot for Odysseus, but he was too busy with other broads, e.g., Circe, the loosest woman in all Aeaea (not a typographical error, but an island) and Nausicaa, the leading ingenue of the Greek stage. […]

ECHO. An insufferable chatterbox who could only repeat what others said. In ancient Greece this latter trait may have made her conspicuous, but in present-day society nobody would notice it.

Echo faded out like the Cheshire cat, and only her voice remained.

EROS, founder of the Greek matchmaking industry. Some think that he had parents, but most authorities agree that somebody laid an agg.

Eros was an excellent archer. He dipped his arrows into sex hormones and when he shot these missiles at men or women they became very erotic.

Originally Eros and Aphrodite each carried on their trades independently, but after they met at a wedding reception they formed a partnership and did a thriving business in sex magazines and aphrodisiacs. […]

HADES, alias Pluto, was the founder of capitalism. In order to protect his wealth from grasping hands he retired to the underworld which he headed up as a god. Nevertheless, he did not give up business, but invested his money in a huge hotel for departed souls. The transportation of the latter he farmed out to Cha[insertion: iron] who ferried them over the Styx for one obol. [Note in margin: ?] In view of the great passenger mileage he made quite a fortune even at that low rate.

Hades married Persephone who developed involutional melancholia.
habits, was demoted to the rank of a prefix (e.g., in pantheon and pancake).” Jellinek seems to have found his satyr-satire endlessly funny; manuscript revisions add “pants” and [pan]- “demonium” to the list of derivatives.

Jellinek’s jokes also show off his professional knowledge. He includes “Erysipelas” in his list, which “would have made a wonderful name for a mythological figure” but unfortunately “was preempted by the Committee for the International List of Diseases and Causes of Deaths.” He has particular fun with the namesakes of Freudian concepts. Narcissus is described as “an entirely insignificant figure in Greek mythology who rose to sudden fame in the twentieth century, A.D., when a high-power press agent sneaked him into psychoanalytic terminology,” and likewise Psyche “plays a greater role in the modern U.S.A. than she did in ancient Greece.” A manuscript note to the latter entry claims that “she is worshipped in secret temples by psychiatrists and psychologists, but none of them will admit ever having met her” – perhaps a playful jab at the cultish mysticism of some strains of Freudian orthodoxy. In a parallel vein of humor, Jellinek delights in diagnosing classical figures with modern disorders. Thus Persephone “developed involutional melancholia” in the underworld, while for Dionysus “the most appropriate psychiatric label seems to be ‘manic-depressive.’” Jellinek’s field of expertise shows up in a couple of these creative anachronisms. “Hera hated Dionysus so intensely that out of opposition to him she founded the antialcoholic movement,” he writes, “recently and much belatedly adopted by M. Mendes-France.” Interestingly, he crossed out the suffix “-ic” in manuscript. Perhaps Jellinek was wary of implying that true alcoholism could be said to exist in antiquity; after all, in The Disease Concept of Alcoholism he writes that habitual individual drinking purely for the purposes of intoxication (“utilitarian” as opposed to “ritual drinking”) “is made possible only through advances in the techniques of brewing beers and fermentation of wines, preservation and storage of the beverages, distribution facilities (the tavern, transportation, HELLION, the Sun god was probably of Basque origin, as Halieia, the name of his chief festival, seems to be the Greek mispronunciation of the Basque jai alai.

Helios drove the chariot of the sun every day of the year from East to West, and at night he floated back in an oversized cup. It may be surmised that the cup contained wine as -- although the gods hushed it up -- his driver’s license was withdrawn on account of his “driving under the influence.” Since substitute drivers, e.g., his son Phaeton, were inexperienced and caused such troubles as eclipses and sunspots, the driver’s license was restored to Helios, on the condition that he’d join Alcoolicoi Anonymoi. […]

HERACLES, heavyweight world champion for several thousands of years.

He was celebrated for his 12 labors. The Greeks were particularly grateful for his killing the Bore (Boar was an incorrect reading) of Ermynthous, who had been boring them with pre-Hellenic jokes. Heracles’ favorite task, however, was his depriving the Amazon queen of her girdle.

In commemoration of his 12 labors, the Government of Argos decreed labor day which is still being celebrated in the U.S.A. with numerous [human sacrifices.

Incomprehensibly enough, his weekend episode with the 50 daughters of Thespius is not counted among his labors. Well, perhaps the episoding was not done by Heracles, but some other athlete. […]

HERMES. A messenger boy who worked his way up to become President of the Chamber of Commerce. At the same time he was appointed the god of thieves, and worked a terrific racket, as he raked in protection money from both sides. His hobby was magic and he invented some card tricks which are still shown at picnics.

He must have suffered from some endocrine disorder, as he sired Hermaphroditus and some other freaks.

NARCISSUS, an entirely insignificant figure in Greek mythology who rose to sudden fame in the twentieth century, A.D., when a high-power press agent sneaked him into psychoanalytic terminology. […]

ORION was a famous hunter. He made a wisecrack, or rather unwise crack about Artemis who liquidated him. After his death he became a constellation in cross-word puzzles. […]

PSYCHE, a goddess who plays a greater role in the modern U.S.A. than she did in ancient Greece. [She is worshipped in secret temples by psychiatrists and psychologists, but note of them will admit ever having met her.]
etc.), and through lower cost of the commodity” (p. 151). He has no qualms about the potential historical pitfall, however, when it’s unmistakably marked as part of the joke, like the “Alcoolicoi Anonymoi” meetings that Helios must attend in order to regain his solar chariot license.

The last entry of the piece, for Zeus, comes to seem almost like a mythic autobiography. Jellinek’s Zeus is a jovial trickster and true chameleon who “could impersonate any person and inanimate any animal,” not unlike the man himself. The two also share a knack for reinvention. According to Jellinek, “Jupiter frequently issued declarations to the effect that he was not identical with Zeus and he repudiated paternity claims and damage suits for alienation of affection which Zeus wanted to palm off on him.” Is the move from Greek to Roman mythology a genuine change of identity, or a clever ruse to shake off familial and financial obligations? Much like Jellinek’s own convoluted migrations and rechristenings, it’s hard to say for sure.

—Nick Allred

References


Photo credit: Rutgers Center of Alcohol Studies Library Archives
C. The “shoe book”

After publishing two book reviews in Hungarian, Jellinek wrote a book entitled A saru eredete (The origin of shoes) in 1917. With its 59 pages, this work is longer than an essay but shorter than a book, meant to elaborate on his presentation at the Ethnography Society in November, 1916. The book is dedicated to his ethnographer friend, Géza Róheim, who later came to work with Jellinek at the Worcester State Hospital.

Contrary to what the title promises, the main topic is not the origin of shoes, but their various appearances in traditions, folk customs, religions, and cults all over the world. Jellinek’s novel approach involves a psychological angle, i.e., tying the object to its uses and functions, instead of merely focusing on describing the object itself as an ethnographer would do.

In chapter 1, Jellinek argues that comparing myths has already yielded to psychological explanations of ethnographic facts, not necessarily presented by ethnographers or ethnologists. He mentions fire as an example, related to sexual acts, as suggested by Kuhn, Abraham, and Jung (in separate articles) from a psychoanalytical angle. In a footnote, he also credits Róheim as the only scholar who adopted this approach.

The origin of shoes

Chapter 1

About the tasks of ergology

The object of our analysis was taken from the field of material culture. Ergology, the science focusing on the material culture of mankind, diverges from the usual procedures of folk psychology in its methods, but even more in its goals. However, if we are looking for salvation in an entirely different direction throughout our analysis, ignoring the traditional methods of objective folklore, the justification of this method lies in the goals we set for ourselves rather than in the topic. Since our goal separates us from the objective ethnographers, our paper aims not to abandon the usual methods, but instead, to raise points which, while not new, have hitherto been given less attention, and to blaze the paths to these points. Objective ethnography researches mostly the evolution and history of material culture, and attempts to construe the relationships between peoples from them. Material, forms, and technique are the components that serve this purpose. We do not possess any better methods to accomplish these important tasks than the tried and true.

By contrast, in ethology, the science of the collective mental life, the focus of the analysis has shifted in a particular aspect. Although ethnology researches the relationships between peoples based on myths, rites, and social forms, its final goal and synthesis of all problems can be found in discovering the psychic roots of collective phenomena. Since the objects of material culture, including weapons, tools, and clothing, etc., should be considered human, that is, intellectual products, just like myths and the forms of religion and society, the issue of psychic origin is just as justified and important in relation to the former as to the latter. It is obvious that this goal cannot be achieved by merely comparing forms and analyzing material. We will also use these methods sometimes, but only as auxiliary methods, because we will focus on factors that in objective ethnography are considered quantité négligable [sic]. If we want to find out the significance of a particular object, we will not avoid the detailed analysis of symbolic systems, in which the particular object is included as part. We will cover the customs and concepts related to the use of the object, and perhaps the folk tales related to the object. We believe that this route will bring us closer to the actual origin than would traditional methods. [...]

Chapter 2

Kurdaitcha

[...] If we review the material discussed so far, we can claim that various tribes across a large area invented shoes not to protect the foot, but to make the footprint unrecognizable. But only one instance of this function has been discovered, and we found that its sacral nature prevented use in ordinary life. Since we encountered this in Central Australia, among the most primitive people of mankind, it can be hypothesized that these are the initial motives for the development of sandals or shoes in general. We will confirm this view only if we can find at least rudimentary traces of this origin in other cultures.
Chapter 2 starts with a fairly lengthy summary of the “revenge expedition,” a ritual reprisal against those suspected of evil magic, citing *The native tribes of Central Australia* by Spencer and Gillen. Shoes (or rather “saru,” which in Hungarian refers to a specific style of sandals) are used to hide their footprints or as a decoy to mislead the enemy. After presenting examples from various cultures, he concludes that across a large geographical area, shoes were not used to protect the foot, but to hide one’s footprints.

Chapter 3 presents more examples in which shoes are used to hide or alter footprints or have acquired a sacral function. He lists examples from various areas of study, sources, and cultures, ranging from small, isolated Hungarian villages to African, American, and Asian mythology and folklore. Besides the function of shoes in wars and combat, other examples include magical—mystical uses, witches and superstitions, brides and pregnant women, and so on. Jellinek’s shoe narrative ends with the author’s suggested questions for further research: how did actual shoes develop from their primitive form of sandals? He suggests that protecting the foot might come into consideration at that point.

The Hungarian text, written by a young scholar still in search of his own style, is an enigmatic read. Some Jellinekian traits are definitely noticeable, such as the tendency to find new connections, approach questions globally and from a fresh perspective, quote in four different languages, and provide evidence of a wealth of knowledge in several fields.

Jellinek’s book was cited by Géza Róheim in his book, *Mirror Magic* (1919, p. 68), and mentioned in the bibliography “Collective review: Ethnology and folk-psychology” compiled for a review article in *The International Journal of Psycho-analysis* (Róheim, 1922, p. 190). It has not been translated into English yet, and it will be a great challenge to decipher Jellinek’s tortuous prose. Published here are excerpts of a draft translation by Judit Hajnal Ward, with the assistance of William Bejarano and Nicholas A. Allred in June 2015.

**References**


—*Judit H. Ward*
4. Jellinek according to the world

How did Jellinek’s contemporary colleagues regard him? The following quotations, from two edited volumes, offer us an insight: the first volume, the recorded proceedings of a conference dedicated to Jellinek’s memory; the second, a collection of interviews with notable addiction scholars.

A. Alcohol and alcoholism (edited by R. E. Popham, 1970)

The International Symposium on Alcohol and Alcoholism was held in the memory of E. M. Jellinek at the University of Chile, under the direction of Dr. Jorge Mardones in Santiago, August 15-19, 1966. Proceedings of this conference were compiled into a book, edited by R. E. Popham at the Alcohol Research Foundation in Canada. The selected quotes were published in the introductory pages, before the text of the scholarly presentations.


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“If one thing could be said to characterize the work of Jellinek, it would be his keen analytic ability, which allowed him not only to discover new facts, but to establish order among the known ones and to differentiate clearly between a valid judgment and a misinterpretation of the evidence.”

--Mark Keller, x

“A citizen of the United States, he was nevertheless above all a citizen of the world, not only because of his broad knowledge of various conditions of life and his work in various parts of the world, but also by virtue of his broad vision and great powers of adjustment and understanding.”

--H. J. Krauweel, xvii

“Jellinek realized that if civilized society were ever to become able to cope successfully with the problems of alcohol, then science must replace sheer emotion as the basic means of coping.”

-- Mark Keller, xiii

“Dr. Jellinek not only had an unequalled fund of knowledge but a singular talent for evoking tolerance among clashing viewpoints. He was beloved by people with sharply conflicting philosophies about drinking and he was always ready to counsel those whose lives had been adversely affected by alcohol.”

-- R. Brinkley Smithers, xviii

“He taught us all how to handle alcohol statistics sensibly and how to interpret them rationally.”

-- Mark Keller, xiii

“We honor him, furthermore, because we consider him a distinguished exponent of the modern concept of health that goes beyond the biological content and which makes of health a service to individual well-being and social progress.”

-- Abraham Horwitz, xxiii

E. M. Jellinek with R. Brinkley Smithers (Photo credit: Center of Alcohol Studies Archive)
B. *Addictions* (edited by Griffith Edwards, 1991)

The journal *Addiction* has published over 100 interviews with figures notable or influential in the field, also collected in three books. The first in the series features scientists who either worked directly and closely with Jellinek, or knew him in a less formal way.

There are nine interviews in this section of the book. If you read them one after another, you could be forgiven for thinking that there are ten. The reason is that through virtually all of them there moves the shadowy figure of a man who has never been interviewed by the British Journal of Addiction, but whose influence was clearly felt by all with whom he came into contact. That man was E. M. Jellinek.

-- *Marcus Grant*, p. 445


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“I suppose the first impression I had when I first met him [...] was, 'What a funny little man' [...] I began to get a feeling that this man came very close to what I would call genius.”

--- *Selden Bacon*, xiv

“I was most impressed by Jellinek [...]. I visited Jellinek in his hotel room in Geneva which he had transformed into a library and in fact spent half a day with him talking and talking.”

--- *Kettil Bruun*, xiv

“Jellinek was a memorable personality, a fascinating person, very strange, brilliant sometimes and childish at other times. He bought large areas of forest in Brazil, hoping that one day they would make a road through it and he would become a millionaire.”

--- *Joy Moser*, xv

“Jellinek was a man of amazing intellectual depth and a man credited with much of the pioneer work in moving the field scientifically. I have mixed feelings about Jellinek. He was brilliant, but he loved to play intellectual games.”

--- *Robert Straus*, xiv-xv

“I can only say that I think that Jellinek was the most all-round intellectual, and almost a paragon, for his scope and his incisive questioning.”

--- *Selden Bacon*, 70

“There are no simple answers; no sociological answer, no physical answer, no theological or other type of answer, which will alone solve our alcohol problems. If researchers and scholars are to make a contribution, their contribution must fit that larger field. Jellinek was an awfully good example of someone meeting this challenge.”

--- *Selden Bacon*, 72-73

“I didn’t know him very well, but I always admired him, as I still do although I no longer agree 100 percent with what he said. [...] He had a very broad vision, he seemed to know everything about alcoholism that was going on in all countries in the world. He was a very stimulating character and (perhaps similar to Freud) he was always putting forth lots of hypotheses.”

--- *Max Glatt*, 217

“For about the first eight years our major research efforts were inspired by hypotheses that Jellinek had suggested to us.”

--- *David Archibald*, 304

“For example, Jellinek’s style of work was to show up occasionally in his office, and be totally indifferent to issues of budget. He would not understand accountability as it is required today. He simply looked at the research product – either he liked it or he didn’t like it.”

--- *Wolf Schmidt*, 343
5. Jellinek in our world

A. Research at Rutgers

In the spring of 2014, the Center of Alcohol Studies Library hosted the 36th annual conference of the Substance Abuse Librarians and Information Specialists (SALIS). On the final day of the conference, current and former members of the CAS Library, along with our long-time collaborator, alcohol historian Ron Roizen, presented on a panel documenting the mysteries and legends surrounding the late E. M. Jellinek. Our panel was entitled Mystery and speculations: Piecing together E. M. Jellinek’s redemption and my task was to provide an introduction to perhaps the most influential figure in the field, while setting up some of the titular mysteries, and giving a taste of what would be explored more in-depth by the subsequent panelists. I was to do this all inside of a fifteen-minute span.

By this point, I had spent several months attempting to piece together Jellinek’s scholarship, career, and private life, picking up on the years of prior research by the CAS Library and numerous others. From this perspective, my first inclination was to show the gaps and...
inconsistencies in our research as well as the roadblocks that we had run into along the way. Indeed, much of the introduction did focus on these inconsistencies, but a more compelling find were the numerous aborted biographical attempts from those who personally knew and interacted with him, including his very own daughter, Ruth Surry; perhaps his closest professional colleague, Mark Keller; and his ex-wife, Thelma Pierce Anderson. Thelma’s correspondence with Mark Keller in particular proved to be invaluable in understanding some of the difficulties. In fact, a particularly verbose passage about a potential biography in one of Keller’s letters to Thelma highlights these difficulties. To wit:

“O.K., he was born in New York. Must have been taken to Hungary as a young child. Age? What University? What did he do before he left? When? Married there? Divorced? Worked for United Fruit (is that the name?) – in South America? Which country? (Vaguely: Africa?) To Worcester – what year? What year married die zaubernde Thelma? [...] What year (a) divorced? (b) When married What’s-her-name? (c) She died when? (d) When did he marry next What’s her-name? (e) And what happened to her?”
Keller to Anderson, 1988

With this narrative conceit established, I highlighted some of the likely elements that stalled and ultimately derailed these biographical attempts. Included among these are his shifting academic credentials, his spotty early career, a troublesome CV, and a potentially self-authored biographical sketch.

I would also be remiss to exclude Ron Roizen’s pointed critiques, always constructive and supported by his vast knowledge of the subject at hand. Upon review of an initial draft, he offered a few suggestions, including providing context with a brief summary of Jellinek’s contributions to the field and highlighting Jellinek’s arguably versatile education while discussing his potentially problematic credentials.

It was certainly a lot to cover in fifteen minutes, and of course impossible to properly encapsulate the breadth and depth of his personal and professional life, but the table was adequately set (Bejarano, 2014), and the presentations that followed revealed much of the new information that we had obtained, including details about his mysterious Hungarian past (Ward, 2014), about his immediate and extended family (Bariahtaris, 2014), and his alleged “banana book” (Goldstein, 2014), written under a pseudonym. There is also a more detailed account of his time working at the Worcester State Hospital (Thomas, 2014) as well as a closer look at his personal and professional relationship with Mark Keller (Stewart, 2014). The panel was then summarized by Ron Roizen (2014), who was careful to point out that the research is far from finished and commented on the existing gaps and potential new areas of focus going forward.

References
Jellinek in the previous issues of the CAS Information Services newsletters

The CAS Information Services Newsletter dedicated quite a few pages to Jellinek’s life and the resources that the CAS Library owns in its holdings related to his work. Here is a collection of the previous articles, including links to the original publications.

The positive feedback on some of the historical treasures of the collection gave us the incentive to start a new series in 2012 entitled From the CAS Archives to highlight famous or infamous items from the collection. The first one was on Bunky’s Doodle, the rest is history.

Phases of “Phases of Alcohol Addiction”: The story behind Bunky’s Doodle (December 2012 pp. 1-4.)

E. M. “Bunky” Jellinek’s fascination with the progression of alcoholism began after the publication in 1946 of his “Phases in the drinking history of alcoholics.” The study was controversial: it relied on a questionnaire designed by and given to members of Alcoholics Anonymous, and only a small sample of the responses – 98 hand chosen by Jellinek from 158 received out of 1600 – figured into the analysis. Still, it was enough to convince him that the progression of alcoholism followed a discernible pattern. More...

To Your Health (May 2013, p.1)

The ten-minute educational film is a delight to watch, alternating between whimsical and lurid. It was made in 1956 by Halas and Batchelor, the famed British animation company that produced propaganda films and other animated features from the 1940s through the 1960s.

Many of the characters in the cartoon bear a striking resemblance to researchers then at the Yale Center of Alcohol Studies. The strongest resemblance, however, seems to be reserved for the doctor in the white lab coat: short, stout, balding, and wearing glasses, he looks uncannily like Jellinek himself! More...

A bookplate from E. M. Jellinek (March 2013, p. 3)

Discovered accidentally among a stack of unrelated documents in the Mark Keller Collection, this image symbolizes the big EMJ-mystery, as we call it in the library. An unorthodox 4×5-inch ex libris marked with the initials E.M.J. features a perplexed ape contemplating a human skull while sitting on a book entitled “Darwin.” More...

Keller – Anderson correspondence Part 1 (March 2014, pp. 6-7)

Thelma Ada Pierce was Jellinek’s second wife. They got married on October 18, 1935 in Keene, NH. He was 45 years old and she was 24 years old. Their daughter, Ruth Surry, was born on June 29, 1936. They divorced on March 2, 1946. After Jellinek’s death in 1963, Keller reached out to Thelma before his planned trip to California to assess the status of the
Encyclopedia after Jellinek’s death. At that point, a correspondence started between them, mostly reminiscing on the past. More...

Keller – Anderson correspondence Part 2
(February 2015, pp. 1-4)

After a two-decade gap, the correspondence between Thelma and Keller picks up again in 1984, when, apparently, Vera Efron came up with the idea that someone should eventually write a biography on Bunky. At this time, Keller thought Thelma would be the perfect candidate and invited her to start working. In her response, she expresses her doubts politely, questioning her ability to properly present the material. More...

Jellinek Panel at the SALIS Conference
(Special Issue #1, 2014 p. 14-15, 18-21)

We have been collecting information on his past for six years now [...]. Bill Bejarano and Judit Ward were joined by four former CAS graduate assistants, now librarians working and living in different states (Christine Bariahtaris, Scott Goldstein, Karen Thomas, and Molly Stewart), who enjoyed working on the topic and volunteered their time to put together 15-minute segments of the Jellinek panel. The nearly two-hour long panel introduced the new data about Jellinek’s early life collected at the CAS archives and from Hungarian sources. More..

The Lay Supplements from the Yale CAS (May 2015, pp. 1-2)

Working on the compilation of E. M. Jellinek’s comprehensive bibliography resulted in some unexpected findings. Although the primary goal of the project was to expand the collection to Jellinek’s pre-alcohol studies years, various publications and documents were unearthed from his years at the Yale CAS as well. These include numerous republished and reprinted works, which allowed us to look into some series published along with the QJSA, such as the Lay Supplements. Targeting lay audiences, the first twelve brochures were authored by Jellinek between 1941 and 1944. Reprinted in 100 versions total, the fourteen Lay Supplements can be considered a best seller in the publishing history of the Center. More...

—William Bejarano
B. New Hungarian interest in Jellinek

As recently as the 1990s, Hungarian addiction researchers denied E. M. Jellinek’s Hungarian roots (Kelemen, 1990; Métneki, 1996), even though Jellinek’s connections to Hungary were already acknowledged in biographies about Géza Róheim, anthropologist, Jellinek’s longtime friend, and QJSA author (e. g., Verebélyi, 1977). Jellinek’s Hungarian origin was not mentioned at the first E. M. Jellinek Memorial Lecture, presented in Budapest on June 9, 1969 by Mark Keller, which challenged some of Jellinek’s ideas (Keller, 1969).

Jellinek’s Hungarian past resurfaced in a 2009 biographical essay on Róheim (Hárs, 2009). Their correspondence, cited in the essay, evidenced a close and enduring friendship between the two scholars stretching back to their student years (Hárs, 2009). The news of Jellinek’s ties to Hungary and his life in Budapest as a young man soon released a flood of new interest in his Hungarian experience (Kelemen & Márk, 2012; Márk & Brettnér, 2012; Kelemen & Márk, 2013; Palotai & Kovács, 2014; Kelemen & Márk, 2014; Hajnal Ward & Bejarano, 2015a; Hajnal Ward & Bejarano, 2015b). Renewed interest among Hungarian addiction researchers and librarians has occasioned greater opportunities for collaboration, mutual assistance, and cross-fertilization in future Jellinek studies.

References


–Judit H. Ward
6. Eponymously Jellinek

A. The Jellinek Memorial Award

The Bunky head. The small, bronze, possibly birthday hat wearing bust you may have noticed as you entered the Center of Alcohol Studies Library. Whose face deserved its very own sculpture? What is the history of this piece? And how did it come to rest at CAS?

I first learned about the “Bunky” head in my time as a graduate assistant at the Library. The inscription at the bottom reads “Mark Keller, scholar, editor and documentalist”. It was later while working on a project about the relationship between E. M. Jellinek and Mark Keller that I discovered the history of the sculpture and how it represented the friendship and admiration between these two men.

The E. M. Jellinek Memorial Fund

In 1965, two years after E. M. Jellinek’s passing, several world organizations in the alcohol field established the E. M. Jellinek Memorial Fund. Some of these organizations included the National Council on Alcoholism, the Addiction Research Foundation of Ontario, the International Council on Alcohol and Addictions, and the Rutgers Center of Alcohol Studies. In a 1972 speech given by Mark Keller, he says, “…all the organizations and leaders in this field felt it was necessary to establish a grand memorial to the name of E. M. Jellinek” (Bill Wilson Bunky Award, 1972). The first meeting of the Board of Directors was held on June 2, 1964 in New York City. At this meeting, Mark Keller was elected President and R. Brinkley Smithers Vice President and Treasurer (Meeting Minutes, 1964). In honoring Jellinek, the fund created the E. M. Jellinek Memorial Award, a prize “to be awarded periodically to promising scientists and scholars who were making outstanding contributions to the advancement of knowledge and understanding of alcoholism” (Bill Wilson Bunky Award, 1972). Along with a cash prize, each recipient, chosen by a selection committee, would receive a “Bunky”. The very first Jellinek Award was given to Dr. Jean-Pierre von Wartburg in 1968 for his excellence in genetics and biochemistry research.

The Bunky

What exactly is a “Bunky”? Bunky was E. M. Jellinek’s nickname. The true origin of the name is unknown and somewhat of a mystery (Ward, 2014). As detailed in a letter to Mark Keller, the first Bunky was created in plaster and painted to resemble bronze in order to be ready for the awards presentation. In 1968, the bronze casting cost $165 and was paid for by the Christopher P. Smithers Foundation. All subsequent Bunkys would be provided by the Jellinek Memorial Fund (Eggers to Keller, 1968). According to a 1972 speech given by Keller, the Bunky was originally created by Marjorie Reed / Marjorie Post and is a casting of the head of E. M. Jellinek. Interestingly, the artist receives no further mention in any Jellinek-related archival material held by CAS Library. Additionally, an online search turned up no information about a sculptor named Marjorie Reed, Marjorie Post or Marjorie Reed Post. The sculptor, like many other associations with Jellinek, remains a mystery.

Mark Keller receives the Bunky

In 1977 Mark Keller was the recipient of the E. M. Jellinek Memorial Award and received his very own Bunky for his work documenting alcohol science. The great admiration and
friendship between Mark Keller and E. M. Jellinek was evident from letters, speeches, articles, and interviews. The working relationship between Keller and Jellinek began in the late 1930s when the Research Council on Problems of Alcohol received a Carnegie grant to review the literature on the effects of alcohol on the individual. Jellinek was appointed executive director of the project, while Keller was unofficially appointed as Jellinek’s overseer, especially when it came to the budget. Keller describes in a letter to Jellinek’s ex-wife, “…I was to try to keep Jellinek on an even keel” (Keller to Anderson, 1963). Jellinek and Keller would continue their working relationship at the Center of Alcohol Studies at Yale University. Even after Jellinek’s departure from YCAS, he and Keller would continue collaborating during a productive 25-year partnership. More than a working relationship, the two developed a close friendship.

Reading through letters, speeches, and interviews in the CAS archive, the respect and admiration Keller felt for Jellinek is palpable. Keller describes Jellinek as having “boundless imagination and vision” (Blume, 1980) and calls him “a universal scholar” (Keller, 1970). It seems appropriate that Mark Keller was given the Bunky, an award he helped create, for his own contributions to the alcohol field.

The Rutgers Center of Alcohol Studies Library is fortunate to have a large collection of materials inherited from Mark Keller. Including photographs, letters, memos, meeting minutes and speeches (including drafts), these materials are an invaluable resource for learning about the history of the E. M. Jellinek Foundation and provide a snippet of the history of Jellinek. Mark Keller’s Bunky head now resides in the Center of Alcohol Studies Library.

**The Jellinek Memorial Award today**

The E. M. Jellinek Memorial Fund continues to award Bunkys. Interest garnered from a capital fund is used to provide an award to “a scientist who has made an outstanding contribution to the advancement of knowledge in the alcohol/alcoholism field” (Jellinek Memorial Foundation). The Memorial Fund’s Board of Directors designates a specific area of research for the award and appoints an expert selection committee to determine a winner. Past winners have been chosen from all over the world. Awardees are still given a bust of E. M. Jellinek in addition to $5000 CDN.


For more information on the current E. M. Jellinek Award and a full list of past winners visit: [http://www.jellinekaward.org/](http://www.jellinekaward.org/)

**References**


—Molly Stewart
B. The “Jellinek Quarterly” and “The Jellinek” in Europe


The National Health Science Library of Hungary is a proud owner of a title called Jellinek Quarterly in its special collection. It was a short-lived newsletter published in the 1990s by a popular recovery institute in the Netherlands.

The Jellinek Quarterly (1994-1998) was a news bulletin of the Jellinek Institute and the Amsterdam Institute for Addiction Research with updates on current research in the addictions field. With a circulation of 3,000, the Jellinek Quarterly was published by “The Jellinek,” a center for the prevention, care and treatment of dependence and addiction problems, and the Amsterdam Institute for Addiction Research, a national research institute that seeks to advance the treatment and prevention of addiction through interdisciplinary clinical research.

This is the first issue of the Jellinek Quarterly, a magazine that will keep you informed of developments in and around the Jellinek every three months. This first issue is a small sample of our intentions. We want to include a wide range of articles in the field of alcohol, drugs, medications and gambling, articles that might interest you as a person active in treatment, prevention, research or policy-making. [...]

In this Quarterly we wish to contribute to the international exchange of experiences and visions. We shall not hesitate to take a critical stand. We not only wish to keep you informed, we also intend to feed the debate.

Following Jellinek, this is exactly what they were trying to accomplish, including the discussion of controversial topics, such as whether short-term intervention and short stays at a recovery facility help in the long run, pictured here from the June 1997 issue.

The record from OCLC WorldCat shows the only registered copy at King’s College London; with perhaps a few more hiding in European libraries.

The first issue was published in March, 1994. Its regular columns included Editorial, Articles, News, and Book Reviews. The first editorial on page 2 of the first issue states:

The Jellinek Quarterly, June 1997
(Copy of the National Health Science Library of Hungary)
“The Jellinek” today

Jellinek Clinic

After more than 100 years of addressing issues of addiction, the Jellinek Clinic has become the best-known addiction institution in the Netherlands. Since 2008, it has been part of Arkin, an umbrella foundation and one of the largest mental health care institutions in the Netherlands, where clients can find treatment for their psychiatric and addiction problems.

Prevention

The clinic can answer questions about risky substance use for youth and adults. With its unique combination of expertise and services, it provides information, specific advice, training, and online self-help.

Treatment

The Jellinek offers both outpatient and intensive inpatient treatment with cognitive behavioral therapy, e-health, medical care and treatment utilizing the Minnesota Model. It aims to offer a suitable solution for everyone in need. In short, the Jellinek provides professional, high quality and responsible relief, prevention, and treatment to aftercare.

Jellinek Amsterdam

At this location, the Jellinek offers treatment for adults with addiction problems (e.g., alcohol, cannabis, cocaine, other drugs, sleeping pills, sedatives, gambling and gaming). There are several detoxification programs available.

Jellinek Minnesota

In the clinic, people with addictions to alcohol, drugs and gambling are treated based on the American Minnesota model. The clinic has 42 sites, including 5 detox clinics. Additionally, Jellinek Minnesota has 12 day-time care facilities. The program lasts 8 weeks, including detoxification.

Source: https://www.jellinek.nl/over-jellinek/waarom-jellinek/

—Beatrix Kovács and Mária Palotai
C. “The Jellineks” in North America

A few examples below illustrate how the word “Jellinek” has gained a new meaning in various languages, i.e., referring to a recovery facility, in the United States and Canada.

Centre Jellinek at 25 Rue Saint-François, Gatineau, QC J9A 1B1, Canada (Source: Google Maps).

Their web site quotes Jellinek:

Alcoholism might be the source of human suffering, but it is human suffering that causes alcoholism.
Dr. Elvin Morton Jellinek (1890-1963)

Jellinek Society, Edmonton Canada (Source: Website)

Known as the Jellinek House in 1959, there is a recovery/treatment facility under the auspices of the Jellinek Society in Edmonton, where Jellinek actually worked for a little while. Their programs also include golf tournaments and a car show.

The Hazelden Betty Ford Foundation Jellinek Unit serves patients who are recommended or opt for extended stay after residential treatment. The Jellinek Unit is located at the main campus/headquarters of the Hazelden Betty Ford Foundation in Center City, Minnesota.
[...] the E. M. Jellinek Center, Inc. located in Knoxville, Tennessee, was named in conjunction with the Frank G. Kolinsky Treatment Center.

![Jellinek Center, Tennessee (Source: Website)](image)

[...] After countless of hours of researching the significant connection between Jellinek and the treatment center in Tennessee, I came across an article written by Mike Gibson, *The house that Frank built: The E. M. Jellinek Center faces funding cuts*. The article provided specific details regarding the history of the treatment center, as well as some background information about Jellinek’s impact on the treatment center. According to the article, the outreach center was in dire need which resulted in the establishment being created in 1971. Gibson also states (2012)

> The meeting resulted in the chartering of E. M. Jellinek, a halfway house named for a Yale professor who was an addiction research pioneer. Local Realtor Gene Monday leased an old house at 130 Hinton St. to the committee for one dollar a year.

(p.4)

> –Jonathan Torres

See this full article in the Fall 2015 issue of the CAS Information Services Newsletter

[...] Their website states:

> The center was founded in 1971 to provide a safe, substance-free environment where adult men could receive treatment for substance abuse regardless of their ability to pay. In those early days, it consisted of a single house on the verge of being condemned, and the staff would struggle for the first nine years to keep the doors open.

(http://emjellinekcenter.org/)
Happy Birthday, Bunky!

The special issue of the Rutgers Center of Alcohol Studies Information Services newsletter was edited by Judit H. Ward, PhD, MLIS, Rutgers Center of Alcohol Studies Library

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